

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A LETTER FROM BR. ROGERS.

BR. PRICE—I am a sad truant, that is undeniable! Seven weeks have elapsed since I reached Philadelphia for Pittsburg, and I am not arrived at Pittsburg yet! And what matter? The gospel laborer's 'field is the world,' and wheresoever in that field he can be employed to good effect, there (provided no special engagements call him thence,) is his proper station. The region circumjacent to Philadelphia, presents a fair scope for the labors of the herald of Salvation. I am strong in the opinion, that several valuable societies might be formed, and well sustained in that quarter; it is a fertile, and beautiful, and populous country. The inhabitants are mostly of English extraction—influenced in a great measure by Quaker principles—intelligent and liberal. If I were free from engagements at the west, I would certainly try what a few years cultivation of that field would bring forth. The undertaking would involve some pecuniary risk, no doubt; but 'nothing ventured nothing won,' saith a certain saw, and it saith truly.

I made three visits to parts of Bucks county, about twenty miles from the city, and met with very friendly reception. There is a free church in the pleasant village of Newtown, in which I preached to a good and attentive audience. I preached to good audiences also in Coxville, and Addisville, six and eight miles west from thence. I had the pleasure of Brother S. W. Fuller's company on one of those occasions. We each delivered two discourses in the woods near Addisville, or the Bear tavern. Brother Fuller thinks it the most hopeful region with which he is acquainted in Pennsylvania, out of the city—and so do I. There is hope of a reading, inquiring, independent people; but in the German districts, there prevails, (I am sorry to say) so much intellectual torpor, and such a groveling, and sordid devotion to worldly interest, as to promise but little advancement in religious knowledge.

I spent seven days in the southwestern section of New Jersey, preaching every evening, and thrice on the Sabbath, mostly to very large congregations. In three of the places Universalism had never previously been preached.—In Bridgetown, and Greenwich, Brother Thomas had delivered several discourses, but in Milltown, Port Elizabeth, and Morricetown, (not Morristown,) no gospel minister had ever before been, in discharge of his embassy of peace.—At the latter place the Methodists, although as-

sembled for worship, were so kind as to forego their usual services, and permit me to conduct the meeting to my own liking; they all remaining until I had closed. At Milltown, the congregation was overwhelmingly large, and when the meeting was dismissed, quite a number were very importunate that I should prolong my stay. I travelled twenty-five miles that day, besides delivering three long discourses.

Whatever can be done for the advancement of the cause in the region around Philadelphia, Brothers Thomas and Fuller, to the extent of their means, will do; but the duties of their respective charges draw largely upon their time and concern. There should some good young brother locate in that city for the express purpose of supplying calls from without. He would, I am confident, soon realize a very decent support. I preached three sabbaths in Philadelphia, three sermons each sabbath. I also visited Reading, Pottsville and Port Carbon, and preached in each place, and when I left southeastern Pennsylvania to commence my westward journey, I confess it was with regret, for I felt that the work I was leaving behind, was equal in importance to any that could engage me in the great valley.

I am now in Funkstown, Md. within two miles of Hagerstown. What do you think brought me here, twenty-three miles off my direct course? I will tell you. I heard of a Brother S. A. Davis, who has taken up his residence here. I knew he must necessarily be in a moral Iceland, and that a visit from a brother minister would warm his heart, and strengthen his hands and I would at any time go farther than twenty-three miles out of my way, to accomplish that object. My visit in this case did more—it would seem to have been providentially directed—I found Brother Davis in a depressed and weakly condition, from long sickness and confinement. The announcement of myself to him acted on his spirits as a draught of water on the wearied frame of a traveller in the desert, and he has been rapidly recovering his strength of mind and body ever since. I have been with him over a week, preaching every evening. Brother Davis had been taken sick on the second day of his settlement in the parts, and was therefore still a stranger in the land. We have made some preaching excursions together, which also have been beneficial to him.

We went in company to Harper's Ferry, Va. where I delivered one discourse. Our road thither was most shockingly rough. I had had some good degree of experience in rough travelling I supposed, but it had not prepared me for this. The traveller had at least two chances against his neck to one in its favor. We passed an index pointing to the place, which was bottom side up, a fit emblem, I thought, of the fate of carriages that should travel that road. I am puzzled as yet to account how mine happened to keep its centre of gravity within the case.

Harper's Ferry, your readers know, (or may know by a reference to the map,) is at the junction of the Shenandoah with the Potomac river. Jefferson, in his Notes on Virginia, describes

it as so wild and curious as to justify a visit from across the Atlantic. There is perhaps a little exaggeration in this, although as it regards the scientific visitant, it may be true. It is undeniably one of nature's master-pieces, in the wild and sublime exhibitions of her power. A United States' armory is located here—an extensive establishment, giving employment to a great number of hands. It seems to me, however, a very unfit location, both from its unhealthiness, and its want of space for the necessary buildings, which are huddled together on a narrow strip of ground under a very precipitous ledge, of some three hundred feet in altitude. Some of the houses, and all the churches (of which there are three,) are perched upon the very acclivity itself, and to be able to see them from the street below, you must throw back your head so as to vary but a few degrees from a right angle with your shoulders. They are ascended to by means of steps cut in the ledge. I am happy to be enabled to state, that a liberal subscription exists here for the support of preaching, by Br. Davis. I shall be proud on some future visit, to see a Universalist church, looking down from the sublime height of three hundred feet, on the Potomac below.

I preached to a very respectable, and deeply attentive congregation, at Sheppardstown, Va. The meeting was in the large dining hall of the principal hotel. I think they will do something here for stated preaching. Being anxious—on account of Br. Davis' feeble state of health—to do all I could in the parts, I laid siege to Hagerstown, a large and flourishing place, containing some five thousand inhabitants, but it was a time of political excitement. I preached two evenings, incurring some tavern charge each evening, and although the audience seemed highly respectable, and gave great attention, yet not an individual gave the least manifestation of friendliness towards us personally, and would not, perhaps, had we continued a month amongst them—a too common characteristic of German towns, and very chilling in its influence on the preachers feelings. Nothing of the kind is experienced in New York, or the New England states, or northern Pa. The people there know nothing of this phlegmatic coldness toward a stranger, who comes to them on a message of love from heaven. Well things will come round aright in due time.

Very affectionately,

GEO. ROGERS.

If Br. Rogers does play the "truant" occasionally, his frank and good natured confession of his faults will more than half make amends for his short-comings. There is an air of freedom and vivacity in his style of writing which render his Journals quite interesting. We hope he will allow us to hear from him frequently in his journeyings in the far-off west, whither he is now going. P.

UNIVERSALIST REGISTER.

We have barely room before our paper goes to press to acknowledge the receipt of a copy of the "Universalist Register and Almanack, for 1836." We shall have them in a few days for sale. Price 12 1-2 cts.

ALLEGORY.

The sun was approaching the western horizon, and the evening clouds, tinged by his glowing beams of purple and gold, were reposing in undisturbed serenity. Wearied with the cares and perplexities of the day, I sallied forth to inhale the invigorating breeze, and forget for a season, the sordid strifes of this mammon loving world. It was a fit hour for meditation. The industrious husbandman was returning from his daily toil—the active cow boy, with many a shout, was gathering the ‘lowing herd’—the songsters in the neighboring grove, were singing their evening matins, and all surrounding nature seemed hushing to the gentle repose of night. I sat me down at the foot of an aged pine, and gave loose reins to my active thoughts.

This world; this strange, strange world! How varied its scenes of human existence, how dissonant its ‘lights and shades’ of joy and woe!—And man—mysterious being! whose earthly existence is as a bubble upon the boundless Ocean of Time—how eagerly he pants for enjoyment, and how diversified are the measures he pursues to obtain it! Would that I, an inexperienced youth, eagerly longing to taste the pleasures of life—could obtain some friendly hand to lead me into the way of enjoyment and happiness. Would that I—But hold, who approaches? Ah! a lady; and veiled too! But how light her step; with what grace she moves towards me; and with what symmetry is that form moulded by the plastic hand of nature—and that robe, and those glittering ornaments, how beautiful, how dazzling! But she speaks, and her voice is the sweetest melody.

Young man, I have listened to the words which have proceeded from thy mouth. I have heard thy aspirations after happiness, and have come to lead you where the desires of thy heart can be fully gratified. I am called the goddess of Pleasure, and receive the homage of vast numbers of the children of men. My abode is in yonder palace, dimly seen in the distance.—Come thou with me, and thy soul shall be filled with the delights of every gratification! Do you hesitate? Behold the fair path which leads to my dwelling!

The goddess placed in my hand a short tube of glass, to assist my vision. I turned my eyes as directed, and a most enchanting scene broke upon my view. A broad avenue was spread out before me, reaching as far as sight could extend, and lighted by thousands of glowing lamps. On either side it was skirted by lofty trees, some bending under their rich burden of golden fruit, while others were covered with beautiful flowers, which scented the air with the most delightful fragrance. Within these were ranged costly side-boards, groaning beneath the weight of their brilliant utensils; and golden goblets bubbled with sparkling wine and exhilarating nectar. Upon the smooth lawn were unnumbered groups of the fairest of the sons and daughters of men, arrayed in gorgeous attire, and moving gaily in the mazy dance, and ever and anon, the sound of the flute, of the timbrel, the harp, and the viol, came floating upon delicious zephyrs, ravishing the ear with melody! The whole scene was enrapturing; and the veiled goddess beholding my delighted countenance, exclaimed,—

‘This, O young man, is but a prelude to those delicious pleasures, which I have in store for my captivated votaries! Wilt thou now follow?’ ‘Lead on, thou fair enchantress,’ I replied, ‘and let me hasten to mingle with yonder happy throng.’

As I was arising to execute this purpose, there suddenly stood before me, a man in the middle age of life. He was clothed in black; and care, and continual dread, had already carved deep their lines upon his melancholy countenance.

In heavy, sepulchral tones, he addressed me as follows:—

‘Rash youth, heed not the allurements of yonder enticing scene; listen not to the bewitching words of the syren who stands beside you! Her path leads to the brink of everlasting destruction, to the rayless pit of eternal death, where the hot vengeance of an incensed God, will pour in streams of wrath upon thy defenceless head forever!’

‘But how can I desist?’ I replied, ‘my soul pants for pleasure,—and will not the partaking of yonder sweets, fill me with satisfaction?’

‘True,’ he exclaimed, ‘very true; I acknowledge the temptation is great; I acknowledge the scene is delightful. I am willing to allow, that were we to mingle with yonder throng and partake of their enjoyments, we should be filled with pleasure and delight; and I confess I have many times been near giving way to these enticements and permitting my hankering soul to drink in its fill of these delightful pleasures.—But ah! my timid heart shrinks back from encountering the danger of ceaseless woe. The fear of this awful doom is upon me as an iron fetter, chaining me to the performance of duties, which I own are distasteful, unpleasant and unsatisfying. But it is better to endure these, than suffer agonies which know no end. And again, I warn you, young man, to flee these dangerous pleasures.’

‘Is there no way to escape this terrific doom?’ I inquired. ‘Can I not enjoy these enrapturing delights for a season, and yet avoid this awful woe of which you have spoken?’

This question seemed to perplex my sage adviser; and I discovered a considerable degree of hesitation in his manner, as he reluctantly replied:—

‘Why—yes—it is true, there are ways provided for the escape of all who may think proper to avail themselves of them, before earthly existence ceases. There are numerous paths, called ‘paths of repentance,’ which lead off from the highway of pleasure and enjoyment. And if at any time previous to arriving at the brink of endless ruin, you avail yourself of any of these paths, the unending felicities of heaven, are your rich reward! But oh! if you once blindly step from this awful precipice—’

‘Enough,’ I exclaimed, ‘give me your hand; you are my friend, indeed; you have kindly revealed unto me the true secret to obtain lasting enjoyment, and I will profit by it. The pleasure before me is of sufficient value to hazard a timely repentance. I will mix in yonder happy throng of revellers! I will gaily dance over the cares and troubles of life; I will quaff the ruddy wine, and seize the luscious fruit; I will bask in the sunshine of enjoyment, and lave my thirsty soul in the delicious waters of pleasure! And when at length age creeps on, and the enjoyments of these earthly pleasures begin to pall upon my senses, I will then turn into one of these convenient paths of repentance, and thus add the ceaseless joys of heaven to the pleasures of earth! Adieu, kind instructor, for I am eager to commence this happy career.’

I had arisen and made a step in advance to accompany Pleasure, who yet awaited to conduct me to her festivities; when I felt a light hand upon my arm, and a sweetly thrilling voice exclaimed—‘Stay, heedless youth, and listen to my word, ere you proceed.’ I turned, and beheld by my side, a youthful maiden, fair as the first gentle beam that ushers in the morning light. She was arrayed in robes of spotless white—a wreath of delicate lilies encircled her brow, and her countenance beamed with innocence, purity and benevolence. As I looked, she continued—

‘My name is virtue; I am the eldest born of heaven’s gifts to men. In mercy was I despatched to lead mankind from the allurements

and deceitful fascinations of sin, to the enjoyments of righteousness and peace. I come not to deter you from any real comfort, or to deprive you of any source of true pleasure and happiness; but I have come to unveil the real nature and character of the temptations that assail you, that I may save you from degradation and wretchedness. And this veiled goddess would fain have you believe her name is Pleasure! She has deceived you—she can lay no just claim to that appellation. Beneath that gaudy robe is but a loathsome mass of corruption, and the honied words which flow from her venomous tongue, are steeped in the deepest falsehood and guile. Listen not to her, “for her house inclineth unto death, and her paths unto the dead;” “the dead are with her, her guests are in the depths of Sheol”—her “grapes are grapes of gall, their clusters are bitter; her wine is the poison of dragons and the cruel venom of asps.” Her true name is SIN! Behold her countenance.’ As she spoke, with dexterous hand she lifted the veil of the recoiling goddess, and I shrunk back with chilling horror, on discovering a countenance bloated, livid and putrid; the eye-balls blood-shot and sunken, gleamed with rage, and the breath issuing from her nostrils was pestiferous and loathsome!

‘These,’ continued the maiden, ‘are the real features of sin, divested of every concealing ornament. And yet her representations are equally as deceptive as her appearance. She has pretended to display the pathway in which her votaries tread, and it appeared lovely and enticing to thy view. But thy sight was enchanted by her art; throw aside that false glass, and look again with thy natural vision, strengthened by my power. What dost thou now behold?’

In compliance I turned toward the avenue. It was still there, but how changed! A lurid, sickly light gleamed over the scene. The trees were scathed, fruitless, and leafless; and that which before appeared as sparkling wine, was now human blood! Instead of the gay and happy throng which I formerly beheld, I now saw a multitude of haggard wretched beings, clothed in tattered and filthy garments, engaged in angry disputes, in contentions and wranglings, in bloody stripes and murderous warfare; and commingled with the din which arose from the horrid melee, could be heard the groan of anguish, the screams of despair, the dreadful execration and the blasphemous anathema! Above heavily waved a sable banner on which was traced in letters of fire—‘blighted hopes’—‘blasted expectations’—‘ruined fortunes’—‘broken hearts’—‘shame’—‘misery’—‘death!’ Beneath, the earth was whitened with bleaching human bones, and venomous reptiles and hissing serpents, were battenning upon the fallen carcasses! I turned away with disgust; my very soul sickened at the horrid spectacle, and I exclaimed with fervor; ‘O my God, ever save me from a participation in these wretched scenes.’

‘Then listen to my voice,’ exclaimed Virtue; ‘I have unveiled to you the true features of sin; and you have now beheld the miserable condition and fate of her votaries. I need not further urge you to beware of her. You desire pleasure; remember, it is never, never found in the train of sin;—the heavens are not further from earth, than is pleasure from sin. Follow me, and you shall find happiness. I will lead you into the pleasant paths of wisdom, of honesty, temperance and benevolence. Continue steadfast in these, and happiness, pleasure, contentment, peace, and all the real enjoyments of existence, are at thy disposal!’

‘Fair daughter of heaven,’ I replied, ‘I am at thy disposal. Willingly do I listen to thy instructive counsels. Direct me in those “pleasant paths,” and ever will I continue thy obedient disciple.’

As Virtue turned to depart, she cast a mild

but reproving glance upon the man in black, and addressed him thus: "Stranger, let the scenes you have just witnessed be a lesson of instruction. Learn, first, thyself, the true nature of sin, and its effects upon the transgressor, before you instruct others. Learn that sin contains the elements of its own punishment, which surely and speedily follows transgression. Teach this important truth to mankind, and it will produce a far more salutary and restraining influence on the morals of community, than the flattering doctrine of a far off terrific punishment, with numerous facilities for escape. Above all, refrain, I beseech you, from singing that 'syren song,' which has lured millions of heedless youth to destruction, that sin is sweet and delicious, and that its votaries can easily avoid its just chastisement. Caution the children of men to avoid this 'flattering unction,' this delusive snare, that they may walk in my path, and merit my rich reward. Adieu."

As she spoke these words, a mist came over my eyes—I started and arose from my recumbent posture. It was night. The moon rode high in the heavens, accompanied by a train of fleecy clouds; the heavy dews of evening chilled upon my brow, and the damp exhalations of the forest surrounded me. It was all a dream.

Universalist and Ladies Repository.

I AND MY FATHER ARE ONE.

So said Jesus Christ. What did he mean by this declaration?—that he and his Father were literally one being? We think not: for, first, such an identity would be an impossibility, according to every sense and power of words. Two unities cannot be a single unity; second, because he elsewhere declared "My Father is greater than I," language which not only goes upon the supposition that he and his Father were two beings, but that himself is inferior to the eternal God; third, because speaking of the oneness between him and the Father, he prayed that his followers in the world might be one with him in the same sense that he was one with God. "And the glory which thou gavest me, I have given them; that they may be one, even as we are one—I in them and thou in me." John, xvii, 22, 23. Now if we contend, that Christ must be the same being as God, because he is one with the Father, we must admit that his followers are become the same being as Jesus Christ, because they are one with him.

The truth is, the oneness between Christ and the Father relates not to the identity of person, but to the sameness of will and purpose. They are one in spirit, one in design. What one wills, the other wills also; and this, by the way, is a plain and convincing argument in favor of Universalism. "God will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii, 4. To do this will, to accomplish the salvation of the world, Christ came. "Lo, I come (in the volume of the book it is written,) to do thy will, O God." Heb. x, 7. "We do know and do testify that the Father sent the Son to be the Saviour of the world." 1 John, iv, 14. To this end he "tasted death for every man," and "gave himself a ransom for all, to be testified in due time." Christ and the Father, therefore, were one in the glorious purpose of saving all men from sin and its consequent suffering. Shall this purpose be defeated? Shall not Almighty God be able to accomplish his will? Shall the mission of Jesus Christ prove ineffectual? Shall the power of God be defeated? Shall the sacrifice of Christ be in vain? We dare not say this. Rather, we believe God's "counsel shall stand, and he will do all his pleasure,"—Isa. xlv, 10; and that Christ "shall see the travail of his soul and be satisfied."—Isa. liii, 11.

There are some of our Christian brethren, who are in the habit of implying, by their lan-

guage, that there is not a oneness, but an opposition, between the will and spirit of Christ and the Father. Hence, we hear them say "Had God been strict to mark iniquity, and had it not been for the earnest pleadings of Christ, we should long since have been in hell with the damned." What does this mean? Do those who employ such language intend to be understood, that Christ and God are not agreed in their dispositions concerning mankind, and that, really, Christ is more merciful, and more the object of the sinners' love and confidence than the Father? Such is a fair inference, from the declarations which they make. May God speedily acquaint every mind with the true nature of his glory, and his blessed purposes through the Gospel, that his creatures every where may soon come to love and serve him for the great love wherewith he loved us, even while we were dead in sin, by giving his Son to die for and save the world.

Gospel Banner.

NORWICH, CHENAN. CO. N. Y.

We cheerfully give place to the following letter from Br. Robinson, and second his wishes, that some friend in that section would give a true statement in the case. If the professed Universalists in that place are what Elder Swan represents them to be, we want to know it. We say *professed*, for no Universalist indeed, could practice in that manner. But we very much question the truth of the representation, and presume, on investigation, it will be found that the "wicked Universalists" are so "very sly" in all their iniquity, that they "cannot be caught in it." If it is one of the very common slanders of our opposers, let the author of it be exposed to public contempt, as of right he should be.

P.

BR. PRICE—I wish to make an inquiry through the medium of your paper, relative to the general reputation of the Universalists in the village of Norwich, Chenango county, N. Y.; as also that of the Rev. Jabez Swan, of the same place. If the characters of the former should correspond with the description given of them by the Reverend gentleman named above, while in this village recently, let them lie under the curse pronounced upon them by him; if not, let him stand convicted of falsehood.

Elder Swan was in this village a few days, and preached a number of discourses at the close of a protracted meeting, held by the Calvinistic Baptists; during which, he related a story of a conversion which took place in Norwich, N. York, (in his meeting, I think)—a young lady who was the daughter of a "great tall Universalist;" and she was "brought up, (he said,) as all Universalists bring up their children,—to hate God." I was not present to hear this burst of slander and falsehood, but was credibly informed of it the next day, and determined to have some conversation with him on the subject.—The next morning the Rev. gentleman came into the village to preach again. After the services were over, I mentioned to him what I had heard, and asked him if he made the assertion. He very frankly acknowledged that he did, and said, "that was the conduct of the Universalists in Norwich N. Y. and he did not mean his remarks should extend any farther than where he was acquainted." I remarked to him that he might not be acquainted with but very few, and they perhaps only nominal Universalists. He replied that he "was acquainted with a great many in the state of New York, and he did not know a respectable man among them!" And, said he, "one man, who was a neighbor of mine, one of the leading Universalists in the village, the pivot on which all the rest turned, was the most miserable man in the place; a very profane man, and paid no regard to the Sabbath.—His doors were thrown open every Sunday, and all the drunkards in the village were drinking and carousing there all day." "Whenever a Universalist preacher comes there, all the drunkards in the town are running after him; and

there is not a respectable man in the village who is a Universalist."

He observed several times that he did not know a Universalist in the state of New York, who was a respectable man, and he assured me, that he was acquainted with a great many!!

Such is the language of the Rev. Jabez Swan, and such is the character he gives the Universalists in his village and vicinity. If his statement is true, let them put their hands upon their mouths and never lisp the name Universalist again, and apply it to themselves, until their daily walk and conversation, shall be worthy of their profession. If the charge is false, let Elder Swan, first cast the beam from his own eye, that he may see more clearly to pluck the mote from his neighbor's eye. I hope some of our friends in that section of the country, will give us a statement of the facts, in relation to the Universalists in Norwich, and also the character of Elder Swan. Let the truth be made public.

HORATIO ROBINSON.

Stonington, Ct. Pawcatuck }
Village, Oct. 7, 1835. }

PHILADELPHIA DISCUSSION.

We are now prepared to execute orders for this work, to any extent, with very little delay. The very flattering opinion which has been expressed of it by the Press, together with the unprecedented sale, (for a work of this kind,) of the first edition of 1500 copies, is a sure indication of the interest with which it has been received. In two weeks from its publication, the edition was all disposed of, and we were even then compelled to reduce many orders from places where we could readily send a second supply.

The work may be had in this State of Br. Bulkeley, Peekskill; Br. Hillyer, North-Salem; J. M'Entee, Rondout; A. Stoddard, Hudson; S. Van Schaack, Albany; P. Crandall, Troy; at the Office of the Magazine, Utica; Br. Potter, Cooperstown; Br. C. S. Brown, Lisle; Br. M'Laurin, on his Circuit, and in a few days of Br. T. P. Abell, Wyoming; A. G. Case, Southhold, L. I.

In Pennsylvania, of A. C. Thomas, Philadelphia, and F. D. Neligh, Pottsville.

In Connecticut, of J. A. Weed, Norwalk; I. Ambler, Danbury; Br. Hitchcock, Trumbull; Br. Moore, New-London; Wm. Faulkner, Norwich; Br. Stickney, Berlin; Inquirer Office, and of Belknap and Hammersley, State-st. Hartford; Br. Willis, Stafford.

In Massachusetts, of B. B. Mussey, Marsh, Capen and Lyon, and T. Whittemore, Boston; Br. Thayer, Lowell; Br. Boyden, Dudley; Br. Noyes, Spencer; Br. Spear, Springfield; Br. Newell, Wrentham; Col. C. D. Palmer, New-Marlborough.

In Maine, of Br. Thompson, North-Yarmouth; S. H. Colesworthy, Portland; and we suppose, ere this, of Br. Drew, Gospel Banner Office, Augusta, and at the Intelligencer Office, Gardiner.

In New-Hampshire, of Br. Adams, West-Rumney; Star and Universalist Office, Concord; of Br. Balch, Claremont; Br. Moore, Lebanon.

In Vermont, of Br. Streeter, Woodstock; Br. Skinner, South-Shaftsbury; Br. Woodhouse, West-Brattleborough; Br. Gifford, Shrewsbury.

In Ohio, of N. S. Tuttle, Columbus; and will soon be for sale in Cincinnati.

In Alabama, at the Montgomery Book Store; of L. Robinson, Sparta.

We shall have them deposited as fast as possible in all important locations; and we would respectfully but earnestly invite friends wherever they have not been introduced, to order some immediately. They will sell without difficulty, and we are of opinion there are few works in our list of publications calculated to do more good, in all respects, than this. We would suggest the propriety of friends speaking to Booksellers in their respective vicinities on the subject. Even if opposed to Universalism, they should not object to keeping this work. We are not afraid to place Dr. Ely's arguments before our people; why should they hesitate on the other hand? Any Bookseller abroad can order them through his Bookseller here, if our friends will give them our name and number.

A very favorable notice has appeared in the Rural Repository, a literary periodical published at Hudson. We shall take occasion to copy it hereafter.

P.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 24, 1835.

CLOSE OF THE VOLUME.

By a recurrence to the date and number of this sheet, it will be perceived that we have arrived to the close of another year of our labors in the publication of this paper. It is a fitting time to rest, for a moment's contemplation.

Four years since, we entered on a doubtful experiment, in the publication of this paper. And doubtful, indeed, it was, as after circumstances have shown. To many, that period of uncertainty in all matters relating to our cause in New York, is well known. Every thing seemed to be prostrate, and all confidence destroyed. The history of the few years previous presented a train of events well calculated to sever all bonds of union, and *did* serve to scatter friends, to the "four winds of heaven," as it were. A mere handful of devoted hearts, it is true, remained. They had rallied around Br. Sawyer, (who had been in the city a year or so,) with a zeal worthy of the faith they professed. But at the period we speak of, they were weak and disheartened, and almost ready to hang their "harp on the willows."

At this juncture, the paper was commenced. A new impulse seemed to be given, though with many here, serious doubts were entertained of the issue, and almost universally abroad, great distrust existed in relation to papers emanating from this city. The paper has now, however, been issued to the close of its fourth volume, without a solitary failure since its commencement. And that it has not been entirely without its favorable influence, we think a moments glance at the *past* and *present* situation of affairs here, will clearly show. We would not attribute to it an undue share of influence, but we would indulge an honorable pride in the belief that it has successfully co-operated with many devoted friends here, in effecting the present prosperous state of affairs in our city, and in generally advancing a cause which it is our joy to advocate.

The four years just closed, has been a somewhat chequered period with us. But although we have encountered much to depress and dishearten, there has at the same time been much to animate and encourage us on in our labors. Among the latter we may note especially, the rapid progress of Universalism throughout this whole land. From the East and the West, the North and the South, reports have been continually coming up richly calculated to strengthen the hands and make glad the heart of the believer in God's impartial and efficient grace. A mighty revolution has been going on. The great, the wise and the good, are now deigning to investigate, respect and embrace the doctrine. For a moment just cast the eye back for a few years, and how great the change in this respect. This change is peculiarly gratifying, not that we would glory in the idea of the "great men" of the earth making friends with our doctrine and rendering it merely *popular*—no God forbid—we would have the world wedded to that, and not that wedded to the world—but we rejoice in the evidence it presents of the decline of that withering bigotry and proscriptive feeling which *has* had possession of the public mind, and which no doubt is within the recollection of all who read this—of the decline of that spirit of intolerance which would prostrate every thing to its own dogmatical and contracted views—by pointing the cold finger of scorn and contempt, if it possessed not other power to effect its object.

Above all other earthly considerations, however, have we been animated and encouraged on, in our sometimes disheartening way, by the happy and joyful change which has continually been manifesting itself in this city. We have already adverted to the weak and discouraging state of affairs here at one period—when Universalism could hardly be said to have a name. From that low and depressed state we have seen it rise, gradually and securely, to a comparative state of eminence. *Gradually*—did we say! Rather has it arisen by magic, as it were; for who would have dared, six years since, to count upon the present state of affairs? Then, we had hardly an existence—*now* we have three flourishing Societies. Two of them, (and they are in a most prosperous state) have started into existence and arrived to the present elevation, within four years! We repeat a previous idea—we have passed through many dark scenes, but from the first, there has been a ray from the light of Hope, streaking the horizon, gradually expanding, and which now bids fair to ripen into a bright and cloudless day. To God! be all the praise!

In the management of this paper, thus far, it has been the purpose of its conductors to make it a *useful* visitor in the domestic circle. They have not studied so much to render it exciting, or in common parlance, to make it "spirited" and "witty," as to appeal to the sober judgement and good sense of mankind. They have always endeavored to treat opposing views with every possible respect, under the circumstances, realizing most fully that you can gain no man's confidence, or induce him to reason on a given point, by abusing him, or ridiculing his opinions. And in this respect they humbly trust they have not wholly failed in their exertions, from the known fact that many who cannot yet acknowledge the doctrinal views of the paper, still read it with feelings of general approbation. To the same general end will their *future* exertions be directed, as in the *past*, and they confidently appeal to the Universalist public for countenance and aid in these efforts. The period has arrived in which we must write, (as also preach,) for opposers, as well as Universalists; and a moment's reflection must show clearly how this can be best effected.

With this paper, in the common course of things, will close our intercourse with more or less of our patrons. We hope we shall part with but few—we are sorry to lose any. They will bear with them our best wishes for their future well-being, and our thanks for the encouragement they have given us. Wherever it is convenient, or agreeable, they will oblige us in getting some friend to occupy their place on our list. We shall probably send them the 1st No. of the next Vol. which they will please circulate after perusing it themselves.

We would respectfully ask the continuance with us, for another year, of all who can possibly make it convenient; because we need their patronage, (and even additional) and because we hope to be able to serve them *better* than in the past. We have the prospect of adding much to the interest of the forthcoming volume. Many writers have promised their aid, and no exertions will be spared by us to place the paper in a situation where it will interest its friends and command the respect of opposers. P.

NEW-LONDON AND NORWICH, CT.

It will be remembered by the reader that Br. Asher Moore has been laboring in these places and in Westerly, R. I. during the year past. In those labors, we are happy in being able to say, he has been highly prospered. Within a short time the friends at New-London have closed an engagement with him, for his whole time, and after the 1st of next month he will preach stately at New-London, every Sabbath.

This arrangement, at the time, was somewhat disheartening to the friends at Norwich, through a fear that they might not be able to supply Br. Moore's place to their satisfaction. But as is generally the case, where there is zeal and perseverance, they have not been left destitute. Br. John H. Gihon has spent three or four Sundays with them to great acceptance, and they have just closed an engagement with him by which he is to labor with them the whole time for the ensuing year. We congratulate our brethren at Norwich in securing the services of one possessed of good talents, and we have reason to believe, of untiring zeal, and certainly bearing with him an unblemished reputation. We are sure he will be a valuable and hearty coadjutor with Br. Moore, in that region, and long may they preserve the unity of the spirit in the bonds of peace and perfectness, and richly enjoy the reward of their labors, in the prosperity of their respective Societies.

The present situation of affairs in New-London and Norwich and vicinity, affords matter of joy and rejoicing. About one year since, the friends engaged Br. Moore to labor half of the time at New-London, one-fourth at Norwich, and one-fourth at Westerly, R. I.; and these engagements were made in considerable doubt as to the issue. Now Br. Moore is employed wholly at New-London; and Br. Gihon wholly at Norwich, and it is thought that another can be soon, if not immediately, profitably engaged at Westerly and one or two other places in the vicinity. Verily this is progressing gloriously! May heaven speed the work, and widen and deepen its influence. P.

THE ANNUAL REPORT.

We are now prepared to supply orders for the Annual Report of the doings of the General Convention at its late Session. We have met with some delay, first in receiving the copy of the Sermon, and then in the work, but have crowded it through as early as possible. We have encour-

aged considerable expense in getting it up, and hope our ministering and editorial brethren, and others, will aid us in the sale. We think we have put the retail price low, and have so done to afford every facility for its circulation. The Sermon alone, is richly worth the price, and should be read and preserved. The Pamphlet contains the Minutes, Reports of Committees, Statistical Reports, Circular Letter, Constitution and By-Laws, Occasional Sermon, by Br. S. R. Smith, and the Proceedings of the Historical Society, making a pamphlet of 32 octavo pages, on fine paper, in printed covers, at 19 cts. single—\$1.75 per dozen.

THE NEXT NUMBER.

By a reference to the Calendar, it will be seen that we have *fifty-three* Saturdays in the present year, and that after furnishing the usual quota of Nos. (52) for the year, we have still a week for respite from our labors, to allow our 5th Vol. to commence, as usual, on the first Saturday in Nov. Of this week we shall avail ourselves, not to spend it in idleness, but in preparations for the next volume. Our subscribers, therefore, will bear in mind that the 1st No. of Vol. 5 will appear in two weeks from to-day, the 1st Saturday in Nov. the regular time of commencing the volume. The interim will be a very convenient time for the friends of the paper to make efforts for, and return in, new subscribers, of which we are much in need, and for which we shall be very thankful; and especially will it be a convenient time for those in arrears to remit the amounts due from them respectively, and enable us to begin another volume *as free as possible from debt*. We last week inclosed Bills to most of those indebted who are still receiving the paper. Will they gladden our hearts by a prompt and immediate attention to the business.

TO READERS AND CORRESPONDENTS.

We acknowledge the receipt of several favors from esteemed friends which we shall give early attention to in our next volume. We have not had an opportunity to examine them, although some have been on hand a few weeks. But we doubt not they are all good. Among them is a Sermon from Br. Charles Spear—one from Br. George Bates. A Lecture to Young Men, by Br. A. Moore.—"Doctrinal Letter to a friend," and a notice from Br. Gihon of the fanatical proceedings of a Rev. (?) Mr. Haskell, in Norwich.

Among them, too, we have another Tale—*The Victim*—~~it~~ Founded on fact—not a "Prize" Tale (therefore, perhaps, shorn of some of its objectionable features,) for it has been kindly furnished us by our ever zealous friend, Br. Perry. This we have not yet been able to read through, but have perused enough to warrant us in the belief that it will be highly acceptable to our readers. It will appear in the 1st No.

And last, though not least, we have again to acknowledge our obligations to our esteemed friend "S. A. D." for a rich poetical favor, which will grace the 1st No.

On the whole, we hope to give the reader a feast of good things in No. 1, at least, and we trust our Correspondents will enable us to keep up the interest. By the way, we have for some time designed preforming a request to our unknown correspondent "Llewellyn." Her, (for we judge it to be a female hand,) favors are too much like angels visits—"few and far between." One article, "The Christian's Hope," appeared in No. 41, 3d vol. and one in No. 48, 4th vol. We should be thankful in receiving them often.

And while we are soliciting favors, may we not ask where is our old and ever welcome correspondent, "J. H. S."!

The New-York Association

Will hold its first session at Newark on Wednesday and Thursday next, 28th and 29th inst.

Married,

On the evening of the 7th inst. by Rev. T. J. Sawyer, Mr. NATHANIEL P. LABAREE and Miss ALICE E. TIBBETS.

On Sunday morning last, by the same, Mr. DANIEL O. ARCHER, of the firm of Archer and Martling, and Miss MARGARET, daughter of Samuel Martin, Esq. all of New-York.

On Saturday morning last, in the Greenwich Universalist Church, by the Rev. M. Rayner, Mr. JAMES STREPHENS and Miss DEBORAH ANN TODD, both of this city.

Religious Notices.

Brs. Ashton, Hitchcock, Bulkely and Rayner's appointments the same as last week.

Br. Stickney will supply Br. Le Fevre's Desk to-morrow, and Br. M. Rayner first Sabbath in Nov.